family life of the pre-Revolution period into the family life of to-day. For a long period after the establishment of the Napoleonic code, the middle-class, organized into a compact network of officialdom, preserved a high standard of rectitude, and maintained the traditions of rigid parental authority. Circumstances, however, occurred which discredited official rank to some extent, and an aristocracy of wealth arose in its place, with a consequent lowering of moral standard. Divorce was re-introduced, and family life deteriorated.

The Napoleonic code, which made an equal division of property compulsory, gradually tended to reduce the size of families, and the practice of neo-Malthusianism spread throughout the ranks.

Parental authority decreased as the place of the child in the family rose in importance. The former spartan methods of training now made way for a highly specialized and scientific system of rearing, which, though excellent in many respects, rather tended to develop the mental and physical side of the child at the expense of the moral.

In the industrial world, the woman wage-earner became a new factor to be reckoned with, and the bad effects of married women's work upon the husband, home, and children are traced in a very forcible and convincing manner.

It is impossible in a short notice to give a fair idea of the scope of this work. As an illuminating exposition of the laws of cause and effect it may be recommended to all those interested in modern solutions of social problems. EDITH CORRY.

Leopold, LEWIS. *Prestige: A Psychological Study of Social Estimates.* London. T. Fisher Unwin; 1913; price 10s. 6d.; pp. 352.

THIS is a curious and unsatisfactory book, partly on account of the nature of the subject and partly on account of the style, which is often obscure and involved. The sentence summing up the outlines of the argument is an example of difficult and uneasy English: "We shall endeavour to prove the recipient of prestige, then its possessor, and finally we shall strive, in the psychological situation of both, to find that peculiar constantly recurring essential point which—setting aside all coincidences—characterises prestige" (page 46). Again, the constant and unnecessary use of italics is confusing to the eye and mind: "For instance, the prestige spell of *long past* times that have become *up to date*, of exiles who are *expected home* but *live at a distance*, or of the Papacy, which is *surrounded* by religious sentiment but *shut off* from the world in the Vatican, are classical instances" (page 109). Even in its context, such a sentence, also in italics, as "*Prestige of intellectual career paralyses a good many possibilities of proletarian self-consciousness*" (page 230) is difficult of apprehension by the ordinary man.

But apart from obscurities of style, prestige seems to be one of those intangible creations of the human race which defy analysis, and even 350 pages of careful study, full of suggestive examples culled from history and anthropology, do not bring us much nearer to a real understanding of the nature of prestige. Readers interested in the dark places of human psychology and in the irrational values attached to different actions and characteristics at different periods of time will find much to stimulate their curiosity, but we put down the book with the feeling that prestige has been successful in defying the efforts which would reduce it to an affair of paper and ink and give concrete expression to its indefinable psychological effects. C. D. W.

Parkinson, RIGHT REV. MONSIGNOR HENRY, D.D., Ph.D. *A Primer of Social Science.* London. P. S. King and Son; 1913; price 2s.; pp. 276.

THIS little book was written at the suggestion of members of the Catholic Social Guild. "It is intended for beginners, and aims at pre-

senting social science with some completeness of outline and under the light of Catholic principles." As an outline the work is admirably comprehensive and clear, and it deserves a wide circulation among beginners who find it hard to co-ordinate their ideas of society. Monsignor Parkinson deals first with the elements of social life, such as the individual, the family, the State and the Church. He then explains production, distribution and consumption under the general heading of Economic Relations. Lastly, he discusses poverty and its remedies. As a reformer, his attitude is practically that of modern conservatism, although he calls himself a Catholic social reformer, and is more advanced than "the Conservative School." Throughout the book Christian principles are appropriately stated, but they never get mixed up with economics or political science.

The Papal encyclical "On the condition of the working classes" ("Rerum Novarum") is frequently quoted as giving the authoritative view of the Roman Church upon modern problems of life and labour, and at the end of each chapter a short bibliography of religious and secular works is given. Where all is good, it is hard to select passages for praise, but the economic explanation of the injury done to society by *extravagance* in all classes is especially excellent and more valuable than many sermons. Our only regret is that in a work dealing with fundamentals, the author has made no reference to the action of heredity in society or to the importance of the eugenic point of view.

A. W. COCKBURN.

McCabe, J. *The Principles of Evolution.* London and Glasgow. Collins' Clear Type Press; price 1s. net; pp. 264.

THIS is one of the series of small shilling books issued under the title of "The Nation's Library." It gives a clear and easily comprehensible account of the main facts on which the theory of evolution rests, and of the less certain theories of the means by which it has been brought about. The earlier chapters may be recommended to the novice who has not made any previous study of the subject. It is somewhat doubtful, however, whether there is room for another small book of the kind when more than one good account is available at no greater price, and in the later chapters the author is frequently irritating and sometimes misleading. Large parts of the book are obviously written at second hand, and the dogmatic attitude adopted towards unsolved questions is regrettable. The account of Mendelism is almost ludicrously inadequate, and clearly indicates that the author has read little on the subject and has not grasped the essence of what he has read. The sentence "The fluctuations are said to be due to environmental influence, and to be transmissible; the mutations are due to changes in the determinants and are not transmissible" shows inexcusable carelessness in writing or proof-reading. The author's philosophical attitude is exemplified by the sentence, "Idealism is the most singular and the most hollow delusion that ever entered the human mind."

L. DONCASTER.